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WEEKLY REVIEW.

—Bossuet, referring to a Conference held by him, said:

"I urged, in few words, what presumption it was to believe that we can better understand the word of God than the rest of the Church, and that nothing would thus prevent there being as many religions as persons."

To this Mr. Hallam, in his Introduction to the Literature of Europe, makes the following just and cutting reply:

"But there can be no presumption in supposing that we may understand anything better than *one who has never examined it at all*; and if the rest of the church, so magnifieently brought forward, have commonly acted on Bossuet's principle, and thought it presumptuous to judge for themselves; if out of many millions of persons a few only have deliberately reasoned on religion, and the rest have been, like true zeros, nothing in themselves but much in sequence; if also, as is most frequently the case, this presumptuousness is not the assertion of a paradox or novelty, but the preference of one denomination of Christians, or one tenet maintained by respectable authority to another, we can only scorn the emptiness, as well as the effrontery of this commonplace that rings so often in our ears."

Dr. Wiseman, in his lecture on the Catholic Rule of Faith, says:

"The moment any Catholic doubts, not alone the principle of his faith, but any one of those doctrines which are based thereon—the moment he allows himself to call in question any of the dogmas which the Catholic church teaches as having been handed down with her, that moment the church conceives him to have virtually abandoned all connexion with her. For she exacts such implicit obedience, that if any member, however valuable, fall away from his belief in any one point, he is cut off without reserve, and we have in our own times seen strikng and awful instances of this fact."

Now let these extracts be looked at side by side, and it will be seen that the Church of Rome attempts to occupy two positions which reciprocally nullify each other. I am not to judge in matters of religion, because the Church has judged and decided, and it would be rank rebellion in me to think differently from what the Church teaches. As Dr. Wiseman says, to doubt is itself apostasy. But what is this Church that I am to obey? It is made up of many millions who have every one of them been under this same law, forbidding them to call in question the teaching of the Church. Even those members of a Council in which some new article of faith has been decided, were all trained to this same servile reception of all that had previously been decided; and these articles of faith are of such a character that one leads on to another. So that after all, Roman Catholics do not obey the Church, for the Church occupies the place of the instructed not of the instructor; and what is obeyed is the decision of a little handful of unknown persons whose minds were enthralled by the law that makes doubt a crime. No wonder that the Scripture in speaking of this system, calls attention to the deceivableness of unrighteousness. Was there ever another example of a flock so great led by a device so simple?

—A contemporary is of opinion that "as a rule people are not to be made chaste by an official ukase any more than they can be kept sober by Act of Parliament." Parliament can do a good deal to make men drunkards by laws that license the opening of gin-palaces on every corner. Laws have an important educational influence, and when legislation is of a kind to multiply and strengthen temptations to evil it is really training the people to habits of pernicious self-indulgence. The practice referred to in Mr. Aitchison's Circular, was common enough in India fifty or sixty years ago and led to many abuses. We confess that we regard the tendency of it, when H. M.'s judges take the lead in it, as decidedly evil, and think that it will be for the interest of Government to disfavor it. Mr. Gladstone says that the duty of Government is to avert as much evil from the nation, and secure to it as much good as possible.

—The Rev. Geo. T. Rea asks for light regarding the matter stated in the following paragraph from the *Shumsher Bahadoor*:

"A great many persons in America have abjured Christianity and adopted Hinduism and Budhism as the true religion, [the writer speaks of the two as one and the same!], and in order to *propagate this religion in India*, have determined to form a society of natives in Bombay. Meantime they have made inquiry of many persons in Bombay [presumably Hindus and Budhists] whether they will join the society or not."

We often see American papers, but they give us no inkling of this remarkable movement. The remarkable thing is that this Society should select for the field of its propagandism, not America but India. Is it that Hindoo-Boodhism is dying out in India? Is the occupation of the Brahmin gone? And has his mantle fallen on Yankee shoulders? We can imagine a company of Hindoos and Jains, earnestly exhorted by a gentleman from the far West to abstain from eating the flesh of cows, and entreated to be more particular with regard to Caste rules, and not to neglect sprinkling sugar on the ground for the ants!

—The *Times of India* has this letter:

"Referring to an extract from the *Guardian*, July 13, in yesterday's issue of your paper, allow me to inform the *Guardian*, that Catholics do not assert "the invocation of Saints by Romanists to be a Protestant calumny." The invocation of Saints, those favourite friends of God, distinguished for every virtue while in life, and now their brethren in the Church triumphant, is a pious Catholic practice, withdrawing those, who make use of it, from the wickedness of this world to higher thoughts, more worthy of rational man. Would the *Guardian* for its own reputation not do wise to study Catholic matters before writing on them?"

We, on the contrary, recognized the Invocation of Saints as a Roman-Catholic practice, but the *Times of India* saw fit to leave out what we said, and to print the closing words of our correspondent as though they were our own. Our critics should refer to our own columns before they attack us.

—By the treaty which has just been signed at Berlin, the fullest religious liberty is enjoined in all parts of the Turkish Empire; while the Anglo-Turkish Convention gives England rights of interference between the Sultan and his subjects beyond those set down in previous treaties; so that there really appears to be reason to hope that the religious oppression that has hitherto made it so perilous for Mahomedans to embrace Christianity, in Turkey, may be done away, so far as regards Governmental action. Turkey is made to understand that her only chance of continued existence as a nation, depends upon her sincere execution of reforms. Christian people have been long desirous of seeing such a condition of things in Turkey as is here promised, but it was not at all easy to see how it would be brought about. For two years we have continued to declare our conviction that the substitution of Russian authority for Turkish in the Turkish Empire, would not secure the religious liberty that is wanted; and have also expressed our hope that in some way, how, we could not imagine, some influence would be introduced that would secure the desired reforms. The advance of Russia has been arrested, and England becomes the protector of Turkey but not of the Turkey that has been. England will owe it to herself to secure civil and religious liberty to all classes of the population, and the time is come for Mahomedans to learn a lesson not very distinctly taught in the Koran, the lesson of tolerance. Politicians have manœuvred and schemed, but we believing that an over-ruling and a prayer-hearing Providence has had to do with these issues.

—Mr C. Bedford has been acquitted at Sholapore. Indeed the case had entirely broken down before the prosecution had got through with their part of it. The exculpation of Mr. Bedford means the inculpation of those who trumped up this case against him. The witnesses on whom the prosecution chiefly relied, were themselves prisoners, and were instructed by the Police what to say, with assurances of Government favor and pardon. One of them was actually shown a telegram from Mr. Arthur Crawford, assuring him that a pardon would be obtained for him. The prosecuting party was Government, and it thus appears that Mr. Crawford has placed Government in a false and scandalous position, from which it cannot extricate itself unless it sacrifice Mr. Crawford. *Quem Deus vult perdere, prius dementat*, has been illustrated anew in this case. The course pursued towards Mr. Bedford, as well as towards Mr. Dewey, was truly extraordinary, in view of the character of the testimony the prosecution had to go upon. Mr. Bedford has been all the time in prison, six weeks or more, and has been throughout treated with exceptional harshness. The savings of his relatives have been swept away in the enormous expenses entailed by the cost of the defence, at a distance from Bombay.

—We acknowledge with thanks receipt of the *Vedarthayatna* or Attempt to interpret the Vedas, for March last, being the 24th monthly issue. The 103d. Hymn of the Rig-Veda is reached in this.

—The Rev. Ruttonji Nouroji, of the C. M. S. in charge of the Aurungabad station, has lately been bereaved of his wife, an excellent Christian worker, highly esteemed by all who know her. The mission will greatly feel her loss.

—We do not know whether we have mentioned the contribution of £5000 to the Ch. Miss. Society, made by the Rev. G. T. Fox, of Durham. In his letter he refers to "the firmness of decision displayed by the Committee in the Ceylon difficulty" as furnishing a ground of confidence that no such result as is spoken of in this sentence will be realized:

"I cannot expect to see many more Anniversaries of our Society, but I can truly say, 'If mischief should befall it by the way,' if the spirit of the world should worm itself into the Committee, or that laxity in regard to doctrine so popular nowadays, or if the spirit of Neology on the one hand, or of Sacerdotalism on the other, should work like poisonous leaven into its administration, as it is doing in some of our leading Societies, then indeed may I say, in the words of the Patriarch, 'Ye would bring down my grey hairs with sorrow to the grave!'"

—BETTER days seem to be in store for Egypt. Our Lord, on one occasion, used this language: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his goods." Passing from spiritualities to temporalities, we may say that the Khedive is the strong man who has filled his own house with all the riches wrung from his miserable subjects, and that the Commission of Inquiry now sitting in Egypt, is binding him in a remarkable way, and that there is hope that the Egyptians will come to their own again, or to a portion of it. From the account given by the correspondent of the *Bombay Gazette*, it appears that the Commission is acting in a fearless, straight-forward and noble way. The Khedive has 'completely surrendered' to them, even to the extent of sacrificing his most trusted councillors.

"I am told they are greatly indebted to the aid of the Consuls, particularly the French and English, for the authority they have obtained, the political influence naturally counting for much in Egypt. Both these functionaries have used the strongest possible language to the Khedive on the subject of the enormous private property he has obtained, and recently, I hear, the French Consul spoke so strongly to him that he exclaimed, "I am considered a criminal, then!" "*Not yet*, your Highness," was the diplomatic reply. It is also a fact that by way of disarming the suspicions raised and preventing further investigation on that delicate topic, the private property, the Khedive has offered to give up 425,000 acres in addition to the 200,000 acres he had previously undertaken to concede; and it is just possible that, as the Commission cannot decide to push him too hard, they may accept this as sufficient. It is most likely, however, that they will not, as they wish to settle the financial condition of Egypt for once and for all, and this will not be done until the ruler has been made to feel, by a complete restoration of property unjustly acquired, that his policy and conduct hitherto must be finally abandoned. The future of the country may thus be said to be assured."

—THE Rev. Mr. Wheeler left on Thursday last in the Str. *Trentham Hall* for England and America. In the autumn of 1875, Mr. Wheeler left his wife and four children in America, and returned to this country. He has since laboured in Rohilcund, in Calcutta and for the last four months in Bombay. Mr. Wheeler, during these months, has been eminently serviceable to the M. E. Church in Bombay, preaching constantly not only in English but in Hindustani. We have often had occasion to notice the eager interest with which large open-air crowds would listen to him, evidently not the less interested that his Hindustani is that of N. India. Bombay is an inviting field for Hindustani preachers. Three languages are about equally need here, in open-air preaching,—Marathi, Guzarathi and Hindustani. There was a meeting at Falkland Road Hall on Wednesday even last to take leave of Bro. Wheeler and commend him to the Lord.

WE are glad to avail ourselves of the permission to print the following letter from Mrs. Norton, which, we are sure, will be read with much interest:

Bhargarh, C. P. 27th June 1878.

MY DEAR MRS.—It seems strange to date a letter as above, but here we are. One week ago this morning we left Chikulda, Miss Frow and I in palkies, and Mr. Norton leading a pony laden with goods, and one servant leading a loaded ox. Besides, we brought nothing except some clothing in our palkies. We arrived here on the 3rd day. We could only travel by *day*, as the rules of the Forest Department forbade our carrying torch-lights through the jungle. The Lord was a "shadow from the heat." It was cloudy nearly all the way, so the the sun did "not smite us." It was well, too, we did not attempt to travel at night, for even with lights we would have been in great danger, the roads were so precipitous and narrow in places all along our journey. It was with great difficulty the men could get us over the rocks. The ascent of the Chikulda hill is nothing compared to some of the places over which we passed.

We rested the first night at Raipur in a little house put up for the use of native officials in the Forest Department, and were quite comfortable. The men (bearers) could not get any grain to eat here, but had to send off to a neighbouring village for food. The Forest Ranger there (a man on Rs. 80 per mensem) said there was no grain in the village. However this village is not strictly in the famine District, as they have had a half crop of Mho and Tindu (jungle fruits).

We had hoped to make the journey in two days, but the men, about 4 P.M., on the second day, declared they would go no farther. I think it was providential, for my husband had worked so hard to keep the loads on the animals while passing the difficult places. His eyes were sore and much inflamed. We hastened on, however, to a village to find a place for us to stop, and when we came up I heard his voice singing out cheerily, "we shall stay to-night in the kind of place our Saviour was born in."

Sure enough, a Koorkoo had consented to turn his cattle outside for the night, that we might have the stable for shelter. We were so reminded of Him who became poor for our sakes, that we did not much mind the disagreeable things connected with staying here. Our cook, the only servant we brought with us, became sick on the way, and we had to leave him behind; so my husband and Miss Frow had some further experience in the cooking line. Just as we stopped and had got out of the palkies, a gust of wind came up which brought the dust down on us like a torrent of rain. So we were very glad of even a stable for shelter. We had a hearty laugh over the baby's black face, it made him look so comical. The people were timid, and the women did not venture very near, though they came peeping round the corner of a house to get a look at the baby. Johnnie cooed and laughed much to their amusement. As he was the first white baby they had ever seen, he seemed to them quite a curiosity. I think the Lord means to use the baby in helping to break down their timidity. When the women come near me, they always venture to speak to him first. Some of the people looked miserably destitute enough, but we had little opportunity here to find out much of their real circumstances. We passed some villages that had been deserted by a part of their inhabitants. The next day, at about 9 A. M. we arrived at this village, and found there had been very little done towards the house the "patel" had agreed to have ready for us, but the Lord was equal to our necessities, and furnished a little hut in the heart of the village that the patel said had been deserted by a family who had left because they could find nothing to eat. A part of this little hut had been used as a stable, and so have we all been *well and happy*. Perhaps we have never had more of both these good articles, health and happiness, than *now*. We are so assured that "Jesus leads us all the way," and we are so happy to be here for His dear name's sake. Mr. Norton has been very busy with the building, and Miss Frow has lost no time in trying to get hold of the language. I have a strong conviction that the Lord means to help her in getting out the language. She has just observed, "I have a parts of 23 different verbs." Mr. Norton, too has quite a large vocabulary. The *verb*, as in all languages, is the difficult thing to get hold of. The women understand very little Hindustani, the men are the best teachers. The Lord will help, for we are assured He is infinitely interested in the salvation of the people. The women do not seem so bound down as the women of the plains. They have a freedom and naturalness of manner about them that the Hindu women do not have. They have more frank, open faces, and some of them seem quite bright.

They seem to be a naturally contented good-natured sort of people, not inclined to complain, but making the best of their circumstances. A woman from the next village said to us that she had nothing for herself and family to eat but herbs; that she had been to the woods to try to find some, but could not find many; but she added very hopefully, "after the rains have fallen I can find plenty." I am told that the villages here at Bhargarh are better off than the surrounding villages because the "patel" has means and gives them work. He has furnished seed grain also for their rice and Rootkee. At Damjapura and a few surrounding villages cholera has been. As they have not had cholera before for 15 years, it is probably largely owing to the kind of food they have been eating.

Only a little shower of rain has fallen here yet. We moved into our new little house night before last, and were oh! so glad! One could scarcely have had more pleasure in moving into a palace. It is built after the style of the Koorkoo huts, but is much larger, has two rooms and a door at the *end*, so we can stand upright and walk out. (We grew so tired of *bending* to get in and out of the low little hut in the village.) We have a coarse bamboo mat on the floor of our room. For a table we put a new mat over one of the cots and spread our table cloth on this. However a carpenter has promised to come after a few days and make us one. He has been employed by the Rajah who lives in the next village. The baby swings in a hammock. He is such a sweet, good-humoured litttle fellow that he is a real cheer to us all.

29th June. A heavy rain fell yesterday, thank God! My husband was out visiting villages, and trying to find what he could do for the people. A number wish to sell him articles which they have on hand, which he thinks he may sell again and use the money for further relief. He heard of deaths from cholera in several different villages around. He met an apothecary from Baitool, who says he believes the cholera to be the result of the people living so exclusively on jungle fruit. Mr. Norton had great difficulty in fording a stream yesterday and this will be a drawback to travelling in the rains.

Affectionately in Him,
MARY NORTON.

The Bombay Guardian.

SATURDAY, JULY 20, 1878.

VOLTAIRE AND ROUSSEAU.

VICTOR HUGO has very bitterly resented the protest of the Bishop of Orleans against the Centenary in honor of Voltaire; but it appears that he himself, in some of his former writings, has spoken as severely of Voltaire as others have done. For instance he has written thus: 'If you take into your hands Voltaire's infamous books, you will feel God suddenly die in your soul.' He calls Voltaire a black kite, a prowling wolf, a tiger. Both Voltaire and Rousseau died in 1778, and the Centenary of both has been observed this year. The Bishop of Orleans points out the mutual hostility which these two bore to each other. Referring to this Bishop Dupanloup says:

Rousseau said that Voltaire's talents, like his riches, only "nourished the depravity of his heart;" that he was "a bad-hearted buffoon;" that his soul was "vile and base;" that his influence would tend to "the ruin of manners, the loss of liberty;" that his alleged belief in God was a pretence; and that he had sincere faith only in the devil. Voltaire, for his part, pronounced Rousseau a fool, and a dangerous fool—an opinion on which the French Reign of Terror (Rousseau's books were on the table of the Jacobin Society) furnishes a significant and memorable comment. Rousseau's blood, he said, was composed of vitriol and arsenic. Rousseau was, in one word, "the Judas of the philosophical fraternity." Some things said by Voltaire of Rousseau, which find a place in the Bishop's pamphlet, are far too gross for quotation in our columns.—Having thus shown how Rousseau might have been expected to look upon the Centenary of Voltaire, and how Voltaire might have been expected to look on that of Rousseau, M. Dupanloup proceeds to quote severely depreciatory estimates of Voltaire by Marat, Mirabeau, Brissot, Fauchet, La Harpe, Joubert, Madame de Stael, Constant, Beranger, Chateaubriand, Nodier, Renan, Taine, Martin, Laboulaye, Sainte-Beuve, Louis Blanc, Lamartine, and Victor Hugo.

If Voltaire was the great man some declare him to be, how happened it that he pronounced Rousseau a dangerous fool? He condemns, by anticipation, more strongly than the Bishop of Orleans does, the homage paid to Rousseau in Paris, in 1878. If Rousseau was the genius that some are now proclaiming him, how came it to pass that he could recognize in Voltaire a bad-hearted buffoon? He condemns, more strongly than the Bishop of Orleans does, the adulations addressed to the memory of Voltaire. The hatred of Christianity which was common to them both, could not reconcile them to each other. France has conspicuously and officiously shown, in the year of grace 1878, how little she understands her own history, and how little she is able to discern the real nature of the influence exerted by these and other writers of the 18th century. Her noblest sons, they who knew what was truly wanting for the dignity and power of France, are unknown and forgotten by the great mass of the community and by the leading spirits; and men whose influence has been like the shadow

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of death upon this fair country, are exalted to the skies. In the parable, we read of those who sent a message to this effect, 'We will not have this man to reign over us;' and the city of Paris has reiterated her dislike to the righteous rule of Jesus Christ, by celebrating the centenaries of those who led on the crusade against religion. And yet, there is enough to show that the Gospel is having a greater currency in France than ever before Voltaire and Rousseau have signally failed to accomplish what they, with Condorcet, D'Alambert and Diderot undertook to do. Notwithstanding the recent spurt of enthusiasm, the sun of their infidelity has set to rise no more; and the infidelity of France is of a different type to-day from that which preceded it. Failure and disappointment are written in huge letters on the chequered history of France. Rivers of blood have been shed that she might carry on her revolutionary experiments; she has had her republics, citizen kings, and citizen emperors, and has swung like a pendulum from dynasty to dynasty, and yet, as regards her republican dreams, she is a disappointed nation The pride, pomp and circumstance of the present universal exhibition, cannot conceal this fact. She has not yet recognized her great crime in dragooning from her shores the Huguenots, and until she does this, she must suffer. Yet there is an element of hope; a rainbow of promise may be seen even at the Trocadero. The thousands who gathered together at the centenary of Voltaire, were not more numerous than the thousands in whose hands copies of the word of God in the French language are being placed. Unobtrusively and quietly, and unsuspectedly, the Gospel is winning its way, and preparing for its day of power. We shall yet see a noble type of Christianity in France.

In a Reformer we demand three things; 1, That he should have a true conception of the life that men should lead; 2, That he should himself lead that life; 3, That he should give to others the power of leading it. The first is of no avail without the second; nor will the second avail without the third. Keeping these things in mind, it may easily be seen that Jesus Christ is the only real Reformer that the world has ever seen. The Reformations wrought out by his servants, have been wrought by the power which He supplied; his servants have simply directed men to Him, as the Exemplar and Helper. Rousseau has undertaken in his "Emile" to give the world a standard for the regulation of their lives. But along-side of this lofty ideal is his autobiography, his book of Confessions, and it is difficult to say which is most abominable, the infamy of his deeds therein narrated, or the coolness with which they are narrated. Much of his life was passed with a mistress, by whom he had many children; and regularly, as each child was born, Rousseau placed the little thing in a basket, took it to the Foundling Asylum, placed it in the Creche, rang the bell, and withdrew, leaving no indication by which the paternity of the child could be ascertained. Nor did he ever make any enquiries about the children, or learn whether they were alive or dead. All this he himself tells us. One by one, he committed all his children to the care of the very priests and nuns, against whom he sought to arouse the wrath and suspicion of the people. Of what value are the glowing eulogiums of virtue penned by such a man? They are only calculated to make virtue the more contemptible in the eyes of the wicked; and this has been abundantly their effect in France. Voltaire, Rousseau, Paine are all men whose immoralities would shut the door of correct society against them. Yet in the year 1878, Victor Hugo comes forward as the high-priest of the worship of this sort of humanity, saying, These be thy gods, O Gallia! The knowledge of men is far in advance of their practice; what they want is not so much to know the true path, as to get the disposition and power to walk therein. *Vedeo meliora proboque, deteriora sequor.* The Prince of Travancore, quoted by us last night, scarcely goes further than Rousseau in his panegyric of Jesus Christ. But the name of Jesus Christ would not have come down to us, if there had not been in Jesus of Nazareth something more than the Indian Prince or the French philosopher ever saw; viz. power to reanimate the dead souls of men.

INTERNATIONAL BIBLE STUDY.

July 18th, 1878.—2 *Jeremiah* xxxv. 12-19.

In the earlier verses of this chapter we are introduced to a nomadic family, called Rechabites, who maintained the peculiarities of desert life among the Jews. They had no share in the division of the land, nor wished for any. Nor were they predatory, living upon the labor of others. They seem to have commanded the respect of men by their well-regulated lives, and were admitted to such protection as Jerusalem afforded, when the approach of Nebuchadnezzar's army made it dangerous to remain abroad. An ancestor of theirs named Jonadab is mentioned in 2 Kings x. 15-17 as a friend of Jehu, 280 years before the time of our narrative. They belonged to the people called Kenites, who are traced to the father-in-law of Moses. Jeremiah invited these refugees to a banquet and placed wine before them: but not one would touch it, so strong was their attachment to hereditary usages. Jonadab their ancestor had forbidden them to touch it, and this was a sufficient answer to any proposal however tempting. Now this was just the kind of obedience that God desired to have, and which He might most reasonably have looked for, from his chosen and covenanted people. And Jeremiah is instructed to draw the attention of the people to the contrast between this persistent and invincible loyalty of the Rechabites to an ancestor who had been dead and gone for centuries and was now to them the merest shadow, and the disloyalty shown to Jehovah, their Creator, Preserver and Redeemer, by the Jews. Not a jot or tittle of the law of Jonadab must be allowed to fall to the ground, by a single one of his descendants; that law is the law of their being. But the words of the Lord of hosts, the God of Israel, the only wise God, were despised and rejected by Israel, and trodden under foot. Is there no parallel to this among us? Are there not many who show that they have the faculty of obedience unto perfection, when it relates to some Masonic precept, or to the laws of society or the laws of fashion, in military matters or matters nautical, or as regards official subordination; but make a remarkable exception when the authority exercised is that of God? What an unutterable shame it would be, if the Rechabites should appear against us Christians in the judgment day, and upbraid us for the poor and dubious and lax obedience rendered by us to the Lord Jesus, the Lord of Glory, who tasted an ignominious death to redeem us from the servitude of sin unto his own most blessed service. Shall we not be more zealous for the honour of our Lord and more mindful of his words, than the Rechabites were of those of Jonadab? If some Rechabite had been found who ventured to say, what is Jonadab to me, and what am I to Jonadab, that I should allow myself to be hampered and thwarted by his crotchets? I will avail myself of the liberty that belongs to me; surely that would have been a very small offence compared with the disobedience of the Jews to God, seeing that their Lawgiver liveth forever and is the Judge of all the earth, and will well know how to visit for every transgression of his will.

God directs Jeremiah to commend the Rechabites for their fidelity to the instructions of their ancestor, and to assure them that their line would never become extinct. This was specially meant for the Israelites that they might see in the Rechabites how much they had lost by their unfaithfulness to their Leader and Commander. As for themselves they had contemptuously turned from the words of God, and must now suffer the consequences. The doom which Jeremiah had declared while it was yet very far off, had now come close to the walls and would come closer.

"Benjamin of Tudela in the twelfth century, mentions 'that near El Jubar he found Jews that were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the law and weeping for Jerusalem. They were 100,000 in number.' The missionary, Rev. J. Wolff, came across one of them in Mesopotamia. He asked him, "Whose descendant are you?" "Mousa," said he "is my name, and I will show you who were my ancestors," and opening the Bible, he pointed to Jer. xxxv. "We drink no wine and plant no vineyard, and sow no seed, and live in tents as Jonadab, our father, commanded us. Hobab was our father too. Come to us, and you will find us 60,000 in number."

FAINTHEARTEDNESS.

In Deuteronomy, ch. xx., there are certain instructions for the officers of an army about to advance against the enemy. They were to ask if among the troops there was one who had built a new house and had not dedicated it; or one who had planted a vineyard and had not eaten of it; or one who had betrothed a wife and had not taken her. All such were to go back. They were then to say, "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." And before this, the priests were to address the troops, exhorting them not to fear the enemy, but believe that God would be with them to give them victory. The implication is that men whose hearts are divided, and whose home ties are such as to make them unwilling to risk their lives in battle, and men who are faint-hearted, are sources of weakness rather than strength. They would be an element of danger. The army would be stronger without them. A small force having that faith in God which will make them dauntless in the presence of the enemy, is far more likely to be victorious, than a force very much larger embracing those that are faint-hearted. A defeat generally begins with a few, possibly with one or two faint-hearted ones. Fear is contagious. A man sees his comrade panic-stricken, and concludes that he must have got a glimpse of irresistible danger, and he too turns and flees. Men in battle are sustained by their own numbers; their confidence is not in what they themselves as individuals can do, but in the collective power of the force; and when they see their comrades on the right and on the left give way, thy lose heart. It is therefore of the highest importance for a commander to get rid of these elements of danger, affording them every facility for withdrawing. The faint-hearted Israelites probably wished it to be believed that they withdrew not from fear, but because they had vineyards or houses or brides demanding their presence, and it was well to let them have this cover for withdrawing.

The principle brought out in this passage has an application to those who are professedly engaged in fighting the good fight of faith, under the Messiah's dispensation. Faintheartedness is as serious an element of danger in their ranks, as it was in the ranks of the Israelites. The Christian warfare is the fight of faith; but faintheartedness means want of faith. It is only by faith that we can stand before the enemy; faith in our Leader and Commander as the ever-victorious; this is the victory which overcometh the world, even our faith. Mere natural courage will be of little avail here; the bravest men that ever lived are found to be arrant cowards when it comes to facing public opinion, and taking up a position of obloquy. Faith in God is that alone which will nerve for this conflict. I was among you in weakness and in fear and in much trembling, said Paul to the Corinthians; but God spake to him, saying, Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Immediately, he began to speak the word with boldness and continued to do so, in the face of all obstacles.

Faint-heartedness influences those who are setting out in the Christian life, to choose for themselves associations that will not require them to set themselves very markedly in opposition to the world. It influences them to accept of a much lower standard of safety, than the Scriptures hold

out to us. It influences them to think that aggressive Christianity is for those who have certain natural endowments or peculiar gifts, but not for them. It leads them to entertain a wrong idea of peace, and to think they are serving the cause of the Gospel, by not offending the worldly, and by a course that will have their approbation. It also influences them to conclude that no great attainments are to be expected in the spiritual life, and that it is a great thing if a Christian comes up to even that standard of rectitude which the world professes to regard. It gives them a very keen instinct for danger, warning them of it at a great distance; and makes them very ingenious in the discovery of paths by which it can be avoided. It finds a good many Anakim abroad, and is sure that the enemy's forts are, for the present at least, quite impregnable. It weeps in secret places because Goliath stalks abroad, instead of taking the armour of God and going forth to meet him. A favourite observation is that Rome was not built in a day; we must wait the Lord's time. If it should overhear Jonathan proposing to his armour bearer that they two, trusting in God, should go against the Philistines at Michmash, it wonders how some men are bereft of their senses by religion.

Faintheartedness in the church is terribly contagious. Some brave spirits are doing their utmost to inspire their brethren with courage for aggressive work; but their efforts are more than neutralized by the mighty influence exerted by the faint-hearted ones. Still there is victory for faith; and a man like Mr. Moody with a faith that lays hold on impossibilities, is rewarded at length by seeing many of his fellow-Christians rising to a better conception of their privileges in Christ. Perfect love casteth out fear. "Many of the brethren, waxing confident by my bonds, are much more bold to speak the word without fear," says Paul to the Philippians. On the other hand, he says in Galatians, "When certain came from James Peter withdrew from the Gentiles and separated himself, fearing them who were of the circumcision. And the other Jews dissembled likewise with him; Barnabas also was carried away with their dissimulation." This illustrates the contagiousness of that fear which disguises itself under the name of prudence.

Be strong in the grace that is in Christ Jesus. That grace is all-sufficient, if you venture on it. "Say to them that are of a fearful heart, Be strong, fear not." It is very easy to say this, but how will the saying it convey courage to the faint-hearted? The words are a prophecy of Gospel times, and indicate that the Gospel, to those who receive it, will impart power to become the sons of God. Now a son of God is one who goes abroad in the power of his Father. Our adversary the devil may go about like a roaring lion, but his distant roar, to the true-hearted, reveals not the places to be shunned, but the places to be sought. Even the power of this lion is included in the "all power" given to the Saviour.

TOTAL ABSTINENCE.

(*From a Scriptural point of view.*)

Nothing is so gratifying a sign of the times in which we live, as the position taken up by the Christian Church, in relation to the Temperance movement. The evils of intemperance are not merely admitted but vigorous efforts are being made by the church, in all her branches to grapple with them. The church of Christ was founded to battle with evil in every form: and in every way to advance the good of man —spiritual, moral, social, and physical. The only rule of the Church is the word of God: and the aim of the church must thus be perfect harmony "with what saith the Lord." Here let us consider what the bible does say on this subject: and we shall find that by *precept* and *warning*, by *institutions*, and in *spirit* total abstinence is enforced. The question of kinds of wine does not here require to be discussed: for criticism seems to have decided that wines both pure and fermented were in use, and such being the case we can draw no conclusion from passages in which we are not told which was used. The pure juice of the wine is authorized in Scripture by Christ Himself. But consider the precepts of Scripture. A principle of abstinence is recognised in the words, "Touch not, taste not, handle not." Col. ii. 21* Jer. x. 9, To Aaron and his sons, after a solem providential event, God said, "Do not drink wine nor strong drink when ye go into the tabernacle." "It is not for *kings*, Oh Lemuel, to drink wine, nor for *princes* strong drink, lest they drink, and pervert the judgment of any of the afflicted;" (Prov. xxxi. 4) and the succeeding verses cannot be said to provide a true remedy, for in such circumstances men should look to God in Christ. A woe is pronounced in Isaiah (v. 11) on those that "rise up early in the morning that they may follow strong drink, that continue "till night, till wine inflame them," while verse 12 points out that those in whose "feasts wine is, regard "not the work of the Lord, neither consider the "operation of His hands." See also v. 22. To the young advice is given in Prov. xxiii. 19-33. "Be not among those that drink wine:" and the evil consequences of tarrying at the wine are detailed, for "at the last it biteth like a serpent and stingeth like an adder:" as also the strange infatuation that follows, "*I will seek it yet again.*" Positive injunctions are thus given to *office bearers* in the church, to *rulers*, and *judges*, to all, both old and young, to abstain totally from strong drink. II. The same lesson is taught by the warnings of Scripture. How sad to behold old Noah fallen by strong drink Gen. ix. 21: to see Nabal's incompetency 1 Sam. xxv. 36). Benhadad was defeated while drunk, 1 Kings xx. 16. "Be not drunk with wine" saith the apostle, "*wherein is excess*: but be filled with the Spirit." (Ephes. v. 18). Thirdly, the institutions of Scripture point in the same direction. e. g. the vow of the Nazarite, and the order of the sons of Rechab—(2 Kings x. 15 v. 17. &c.) But fourthly, and perhaps this to Christians is the strongest reason. The whole spirit of scripture urges men to abstain from anything, either evil in itself or in its consequences. The New Testament rather furnishes *principles* than *precepts*. Foremost is self-sacrifice for the good of others nobly expressed by Paul, as applying to a particular case, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." *Surely none* who know Christ will ask, Am I my brother's keeper? And surely none will *to-day* deny that *drink does* make many offend. Oh! then for a spirit of self-sacrifice that will make every member of Christ's Church with one mighty voice exclaim, "I will drink no wine while the world standeth." This one principle removes the ground from all arguments based on self interest: and no true Christian can surely plead his own pleasure, when the good of his brother is in question. With alcohol as a medicine we have nothing here to do: if people believe it to be a medicine in spite of Drs. Gull, Sir Henry Thomson, and Richardson, they may, but laudanum and arsenic are also medicines. Different arguments appeal with different force to different minds: but to members of a Christian church a cumulative Scripture argument should be convincing. And here in India, surrounded as the Church of Christ is by enemies on every hand, how essential is it that every Christian lift up a clear testimony and by his conduct show that the Gospel condemns the drink trade.

(*Communicated.*)

* See Indian Evangelical Review vol. V. No. 19 pg. 295 on this text.

NOTICES.

Early Days Companion. New S. S. Paper Monthly.

The Indian Supplement—four pages—will be sent separately for free distribution in S. Schools &c., at Rs. 1-8-0, per dozen yearly copies; or Rs 12-0-0 per 100 Copies for the year. Prepayment required. Specimen copies sent free. Apply soon to W. J. Gladwin, Seccunderabad, Deccan.

Band of Hope meeting, at Captain Oldham's, Girgaum, this afternoon at 5 o'clock.

Epitome of News.

Saturday, July 13.

—A book has lately been published in New York, entitled "Cyprus; its ancient Cities, Tombs and Temples, by General di Cesnola. It is thus noticed in *Zion's Herald*: "Of the latest discoveries, those of General Cesnola, in Cyprus, rank among the chief. Though not in historic sites, and therefore not of historic men, they are of greater value as illustrating the different races of the Mediterranean. The floods of Egyptians, Phenicians, Greeks and Romans that flowed over this isle and were deposited beneath its surface, have been disclosed to our eyes, fresh as in the days of their sovereignty. The steps by which this result was achieved, are very simple. General Cesnola was appointed by President Lincoln as consul to the sleepy port of Larnica. He probably thought if a poor requite for his services in the war, and saw nothing especially agreeable in this banishment. But he had hardly got located ere he became interested in some clay *debris* about his house. His removal to a summer retreat, twenty miles from the coast, led to farther researches and discoveries. Tombs were unearthed, and vases and lamps, and other relics of the days of Sosthenes and later, repaid richly his efforts. Success enkindled enthusiasm, and he dove into more tombs, until five thousand of them had been opened. But tombs at last ceased to satisfy his growing ambition. His appetite craved temples, and cities, and statues. So he began to explore for foundations. He intended to strike a certain spot that gave tokens, as he thought, of treasures beneath. His workmen blundered into a brilliant success. How carefully he wrought to bring the statues undefaced to light, how zealously to escape the limitations of time, how shrewdly to avoid the government's interposition, how liberally, to the exhaustion of his fortune—are they not set forth in this exceedingly vivid memoir?"

—*Times of India*; Sholapore, 12: This morning Balcrishna was again examined. Some more disclosures regarding the police proceedings were made in the afternoon by Hunmunt Sidaram, another witness, who, withdrawing his former statement made in the Magisterial Court, declares to having been tutored by the police and starved for two days.

—The Chief Engineer of the steamer Cyrene, Mr. Foxley, committed suicide at Colombo, by throwing himself into the sea.

—Crowds of natives are now going to the Punderpore *jatra*, both by rail and on foot. Four special trains have been dispatched from Bombay for Barsee for the convenience of these pilgrims.

Monday, July 15.

—The death of Dr. Thomas Diver formerly of Bombay, is reported in the last Home papers.

—*Times of India*: On Thursday last there was no little surprise caused in the Sessions Court at Sholapore when Balcrishna Sadeshaw, late head goods' clerk at the railway station, and the principal witness for the prosecution in Mr. Bedford's case, flatly denied the statements he had previously made in the Magistrate's Court. He had been tried with Rowji Dhepe, the accused No. 2, when he was sentenced to eight months' simple imprisonment with a fine of Rs. 500, in default of which he was to undergo an extra six months' imprisonment, and the latter was committed to the Sessions. He confessed to having been tampered with by the police, viz. by Framjee, a police inspector, Shewram Pundurung, Bapu Saheb, and Gunputrao the foujdar; as well as by Mr. Garret, travelling auditor on the G. I. P. Railway, and the first witness examined in the present enquiry. On being questioned by Mr. Branson, he said the police had tutored him what to say, and had promised to secure him a pardon. He would, they said, only suffer a few days' imprisonment, which would be nothing; and as soon as he had given evidence in Mr. Bedford's trial he would be released. Although he stated that a telegram from Mr. Arthur Crawford securing him a pardon had been shown to him he declined to give the evidence the police wished. On Saturday Mr. A. D. Pollen, the Sessions Judge of Sholapore, admitted Mr. Bedford to bail in the sum of Rs. 5,000, and two sureties of Rs. 2,500 each, in the persons of Mr. W. Bedford, of the Accountant General's Office at Bombay, and Mr. Cowasjee Dosabhoy, proprietor of the Refreshment Rooms, Sholapore. His Honour remarked that there were two offences against Mr. Bedford, one of which was bailable, and the other not; but, assuming that all the facts of the prosecution were not true, he was led to this decision. Mr. Gill remarked that it was the sixth day of the trial and nothing had been proved, that Mr. Bedford knew very few people whom he could ask to stand as sureties, and his own salary was only Rs. 250 per month. The judge replied that he did not require the money to be deposited, and this settled the matter. Four witnesses for the prosecution were then examined during the course of the day, one of whom was Vitulsing Balarao, said to be one of the cartmen who drove to Rowji Dhepe's shop a part of forty bags of wheat. But his statements were very contradictory. On being shown the two gatemen, Dondi and Toolsiram, he said he had never seen them except in the Magistrate's Court and in the inspector's house. The first of the two was the one alleged to

have stopped the carts, but neither said they recollected having seen the witness before.

—*Bombay Gazette*; Ahmedabad: "The finding of the District Judge in the case of the horrible Neriad murder has taken a good many here by surprise. The criminal's life has been spared on the plea that the deed has been unpremeditated, and he has received the same sentence that would have been pronounced on a man who had been found guilty of simple manslaughter; whereas no murder has been ever committed under more revolting and barbarous circumstances than the one in question. Mr. Tagore has the reputation among the native community of being a most merciful Judge, but he certainly seems to forget that justice can be tempered with mercy to an extent that is neither desirable nor conducive to the safety of the public. According to his judgment any savage wretch, who in a frenzy of rage or fanaticism commits an entirely unprovoked and bloodthirsty murder, can elude the penalty of his crime on the plea that it was unpremeditated."

—A Bengali's "Recollections of a visit to America," is published in the Journal of the National Indian Association. He says: "I was present at an interesting meeting, and that was the opening of "the American Museum of Natural History," on the 22nd of December last, in Manhattan Square. There were all the *elite* of the city present, headed by the President of the United States. Coming from a country where there is so much of a personal government, and where there is unnecessary pageantry shown in the governing and other bodies, I was astonished to see President Hayes talking just in an ordinary way with many ladies and gentlemen without any observances whatever, although he came to open that museum, in his official capacity as the head of the executive. The building has been erected by the city; it will be extended gradually to the whole square, the entire area of which will contain about eighteen and a quarter acres. It is intended to be something like the British Museum in London."

"The educational system in the United States drew my attention more than anything. When I heard that the education was not only given free, but that the boys and girls are also provided with standard class and reference books from the libraries, it at once struck me as something marvellous. Here we find the clue as to the general intelligence and civility observed among the common people in the railway, public parks or elsewhere. With a population of about four millions and three-quarters in the State of New York, there are about a million and a half in the schools. I especially noticed the New York Female College and the College of the City of New York, which are the finishing schools of instruction for girls and boys. When I heard first, in a meeting at Cooper's Institute, that there were more than 3,000 female teachers in *elementary* schools only of the city, I could not imagine whence they could have come from. By the courtesy of the President of the Female College I was present one morning to see all the students gathered up in one big hall. There were about 1500 young ladies present. The pupils admitted here must not be below 16, and they enter the College after an entrance examination. Many of them come from the grammar schools. Having very little or no idea that so many women could be educated in higher branches free I particularly noticed the meeting in the hall. Every morning the pupils meet there before going to their respective classes. To the playing of the piano the pupils marched in order, headed by the principal teachers, to the body and gallery of the hall. After a short prayer by the president there were some hymns sung. The quotations from different authors were delivered with admirable precision and correct intonation. After these recitations by several pupils there was the singing exereise, conducted by a male teacher. I could not but think when I left the hall how these young ladies will infuse at home nobler influences, and increase the tone and morality of the nation in common.

Tuesday, July 16.

—*Lucknow Witness*, with reference to the Circular of the Commissioner of Burmah: "The sin of impurity is the *great* sin of the world, and particularly of India. It is a crying shame, and indelible disgrace, that so many men in the highest places of society, highest in birth and rank, and highest by official position, should so monstrously offend, and even glory in their groveling propensities. Their hearts are cages of unclean birds, their habits are those of beasts. Corrupt and gross within, though with a seemingly fair exterior, they affront the pure heavens, and insult all decency. Such are far too many of India's rulers, disgracing the Christian name in the sight of the heathen. Would that there were more like the ruler of British Burmah. Let every self-respecting, Godfearing man in this land see that his whole influence, public and private, is exerted toward the purification of society, and the upholding of the wholesome sentiments of this circular."

—Rev. F. N. Lett, Buenos Ayres, writes to the Bible Society's Monthly Report: "I have this additional information, that there can be no doubt that Mongiardino was murdered simply and solely on account of his being a Bible-seller, and that he was the victim of Romish fanaticism; that he sustained his high Christian character and principles to the last; that he was *stoned to death*, and that the assassins were suffered to escape. I wish you would let the world know that in the month of July, 1877, a veritable martyr to the Bible and Christian cause fell in Bolivia."

—*Times of India*; Colombo, 15: In a great rainstorm which occurred here from the twelfth to the fourteenth, over two feet rain-fall was registered, of which nearly one-half fell yesterday. The culverts at the sea-side and railway were washed away. Traffic has been stopped.

—Same: The following sentence from the evidence of Balcrushna Sudasew, one of the principal witnesses for the prosecution in Mr. Bedford's case at Sholapore, may be taken as an example of the immense moral influence the name of Crawford possesses in that part of the presidency:—"The police said I would be transported for life if I would not say according to their instructions, as Mr. Crawford the magistrate was the brother of Mr. Crawford the Commissioner. The police handcuffed me and compelled me to walk through the town bareheaded. They said if I made a statement according to what they wanted they would get me pardoned." The answer was given in reply to a question put to the witness by Mr. Branson, the counsel for the prosecution.

—Same: "Many persons in Bombay will be as surprised as sorry to hear of the decease of Surgeon-Major A.M. Rogers, M.D., which took place yesterday at his residence, Marine Lines. He had only been ill about a fornight. His sickness began with a severe attack of rheumatic pains accompanied by fever; but about a week ago the fever was overcome and his friends hoped his recovery would only be a matter of a few weeks' endurance. It appears the fever came on again, and, taking him in his weakness, proved too much for him. Dr. Rogers was Surgeon of the Marine Battalion, which appointment he only took up a few weeks ago. He was skilful as a surgeon; and being one whose service dates from the Indian Navy times, his medical experience was varied and considerable. Being somewhat impulsive in temper Dr. Rogers' course was not always so smooth as that of men of more pliable dispositions; yet his honestly and sincerity of purpose were respected everywhere, and he must have left warm friends in every station where he has done duty."

—A section of the Neemuch State Railway, 50 miles long, from Fatehabad to Rutlam has just been opened.

—*Bombay Gazette*; London, July 15: Mr. Gladstone's motion on the Indian Vernacular Press Act is adjourned to the 23rd inst.

—Relief Works have been opened at Indapoor.

—*Christian*: We learn that Rev. W. Haslam has relinquished his ministry at Curzon Chapel, and has given himself, in conjunction with Rev. W. H. Aitken, entirely to evangelistic mission work.

Wednesday, July 17.

—*Overland Mail*, June 28: Amongst the deaths recorded this week are:—Major-Gen. W. McBean, V.C.; Sir H. C. Montgomery; Earl of Ashburnham; Lord Graham; Admiral Sir G. Back; Admiral Sir W. H. Hall; Col. E. K. Tenison; Mr. Charles Mathews.

Parliament has had meat and drink questions before it. The latter has been disposed of by the usual vote against Sir Wilfrid Lawson's motion to give power locally to clear a neighbourhood of public-houses.

Prince Gortschakoff retires from the Congress, the chief conduct of Russian affairs falling to Count Schouvaloff.

Charles Marvin, a clerk in the Treaty Department of the Foreign Office, is being prosecuted by the Treasury for stealing and copying the secret Anglo-Russian Agreement published last week by a contemporary.

M. Frere Orban has formed a Belgian Cabinet, in which he takes his place as Minister of Foreign Affairs and President of the Council. There was a great manifestation at Ghent on June 23, to celebrate the accession of the Liberal party of power.

The Pope has been memorialised by nine bishops of Venetia to order the preliminary steps for the beatification of Pius IX., whom they regard as having been providentially raised up to encounter times of difficulty.

The returns of the Registrar-General for Ireland show some satisfactory results during the past twelve months. The population has slightly increased, and now stands at 5,340,000. There is a continous immigration—slight, perhaps, but steady; and this is accompanied by a declining emigration.

A serious riot took place in Belfast on June 22, on the occasion of the return of the Rev. Hugh Hanna's Presbyterian Sunday-school children from their annual excursion. A crowd of many thousand people accompanied the procession from the railway terminus, and on the way through the streets a collision occurred with an opposing mob, when stones were freely used, and a pistol-shot was fired. The police charged the crowd, doing serious execution with their batons. Several constables were also injured. About forty persons were treated at the Railway Hospital, and twenty prisoners were taken by the police.

Mr. George Thompson, an Englishmen, left Grindelwald on June 10, intending to ascend the Faulhorn without a guide. Taking the path over the Holzmatzen and becoming giddy, he got into such a position in the Kniebrecher that he dared neither advance nor retreat. Here he remained five days and six nights, subsisting on such roots and herbs as he could gather. At last, growing desperate, he contrived to slide down the mountain on his back, and late on the night of June 15 crawled to the cottage of Ulrich Gertsch, near the Abuss Alp, where he received food and shelter, and was next day conducted to Grindelwald.

The King of Dahomey has refused to pay the 200 puncheons of oil, the balance of the fine he agreed to pay some time ago, and has intimated his refusal to the British authorities.

—*Missionary Herald*: The very painful intelligence comes by telegram from Constantinople, that Miss Nicholson, of the Erzroom station, Eastern Turkey mission, died at that place on the 17th of April, of typhus fever. No letter, giving particulars, has been received as yet. Afflictive and unexpected as this announcement is, it should not, perhaps, greatly surprise any one. Letters published from time to time in the Missionary Herald have noticed the terrible sufferings of the people at Erzroom, from the effects of war, siege, utter destitution, and pestilence in the form of very fatal typhus fever; and the untiring efforts of the mission family there, including Miss Nicholson, to minister relief. She wrote, in December: "In proportion to the increase of poverty and suffering among the people here, so does our work increase,—and very rapidly. Oh! such pitiable looking objects as flock to our doors for a little bread. . . . . We now feed, or rather keep from starvation, about 270 human beings. . . . . And while we are thus enabled to feed the body, we strive to let fall some crumbs that shall feed the immortal soul. Oh, that God would give us here a rich harvest of souls." A few weeks later they had on their relief list 250 families, and many will remember the account given by Mr. Cole, in the Herald for May, of the crowds about them in their relief room, with Miss Nicholson behind the table, marking the tickets as the poor creatures one by one passed before her.

—An Imperial decree has lately been published at Peking calling for suggestions from all high officials in the provinces as to the best means of suppressing opium smoking. Of the replies that have been received in answer to the Decree the general tenor is adverse, it seems, to any immediate possibility of action. It is thought that before the masses are interfered with the attempt to root out the practice of opium smoking amongst the official class must be made, and the growth of the poppy plant is too widespread to admit of its abrupt prohibition. Accordingly since the expression of this opinion several unfortunate magistrates have been denounced as hopelessly addicted to opium smoking and dealt with accordingly; whilst the majority of their more fortunate brethren have very ingeniously turned the decree to their personal account and have discovered the means of realising large pecuniary profits from it.

—Yesterday morning, in Tanna Jail, Francis Simon Miranda, a Portuguese, Bapu Apa, Jama Jethia, Rama Balu, and Mahadu Rama Patel, Hindoos, suffered the extreme penalty of the law. The first named accused, a native Christian of Callian, in the Salsette taluka, was sentenced to death at the Tanna Sessions for the murder of his wife. The others were also convicted of murder.

—*N. Y. Evangelist*: "The event of local interest in New York last week was the opening of the Metropolitan Elevated Railway, which runs through Church street, West Broadway, South Fifth avenue, and throughout Sixth avenue to the Central Park, thus accommodating the most important section of

the city, and competing with several horse-car lines, especially the Sixth avenue line. That wealthy corporation fought the elevated road with great pertinacity and success, until finally thrown in the court of last resort. The trim steam-horse may now be said to be the upper and favorite animal in the contest for the public patronage. Travelling with satisfactory expedition and great comfort of environment, the public calmly await the survival of the fittest. Meantime the travel by the new route is simply enormous."

Thursday, July 18.

—*The Statesman*: "Mr. Chadwick told the Society of Arts last month that the death-rate in the model prisons of England is, at the present date, but 3 per mille. Astonishing as the figures are, they were unimpeached, but we must remember the ages of the people incarcerated. They are at the healthiest period of life; there are no children; the prisoners are forcibly under healthy conditions; not allowed more food than is necessary, and compelled to maintain the strictest regularity of habits. Mr. Chadwick attributes the extraordinary disclosure to the purity of the water with which the prisons are supplied, and to their conservancy arrangements and perfect cleanliness. The figures are certainly very astonishing. And mark by contrast, the 96 deaths per 1,000 under the Temple ration system in the Bombay gaols. Was it anything but murder?"

—*Times of India*; Sholapore, 17: All the prisoners have been acquitted. The Assessors concurred with the Judge's opinion that the evidence was altogether unreliable.

—*Bombay Gazette*; Sholapore: The Assessors are of opinion that the witnesses were tutored by the police, and that their evidence was totally untrue. The Judge found the accused not guilty, and that Balcrishna Hunmanta perjured himself. The evidence of the witnesses was considered untrustworthy, and that it was obtained while under police surveillance; further, that the books in the possession of the police were found to have been tampered with.

—In Manipur, the bazaars have been emptied by dark rumours that the Maharajah had found it necessary to offer up some human sacrifices. This was discovered to be a gross calumny, and the Court passed an order that any one circulating it should have his tongue cut out. The bazaars nevertheless remained more or less deserted.

—The latest report as to the whereabouts of the locusts which have been threatening Bangalore with an invasion, tells us that they are swarming between Cadgoody and Coopum. The engine-drivers state that the wheels of the engine slip in crushing their slimy bodies. One driver told a Bangalore contemporary the other day, that he saw a heap of locusts near Malleor; which looked from a distance as high as the brake-van of the train; and that in passing through the heap, the fire-box of the engine became choked with the pests!

—*Bombay Gazette*; London, 17: "The majority of the London papers applaud the terms of the Treaty, the result of which is, they say, that England has escaped war without the sacrifice of her honour. The *Pall Mall Gazette* on the contrary says, that Turkey is virtually destroyed, Russia's strength greatly enhanced, and England is now isolated and weakened."

—*Indian Mirror*: We learn, from facts communicated by Mr. Cecil Ashley, a son of Lord Shaftesbury, to Sir Bartle Frere, that in South Africa, the unlimited sale of intoxicating liquor is causing the ruin, mental and physical, of the natives; that these beverages are adulterated in the vilest manner with tobacco and vitriol; and that "the sale is carried on and canteens are multiplied against the protestations of the missionaries, of the more respectable colonists, and above all, against the petitions and prayers even of the natives themselves." In Madagascar the case seems to be far worse. The pernicious influence of the drink traffic is shown in the sudden deterioration of the people, physically and morally. Dr. Mullens, well known in India, assures us that the Queen of Madagascar is sincerely desirous of freeing her subjects from this curse. But what can the Queen do when the remedy lies at the hands of the British Government?

Friday July 19.

—*Bombay Gazette*: "Following closely on the trial and acquittal of Mr. Dewey, Goods Agent of the G. I. P. Railway at Bombay, we now have the complete breakdown of a similar prosecution at Sholapore instituted by the Railway Company, at the instance of the Railway Frauds Commission, against Mr. Bedford, Traffic Inspector for the Sholapore district. The charge brought against Mr. Bedford was on the face of it, as the Judge, Mr. Pollen, pointed out, incredible, for it was alleged that a native grain-dealer, named Raoji, had entered into a conspiracy with Mr. Bedford and others to defraud the Railway Company, and had given them bribes amounting to Rs. 400 to induce them to let carts containing wheat worth to him only Rs. 360 leave the goods yard without a pass,—so that he might afterwards declare the goods had never been delivered to him, and sue the Company for compensation. The principal witness on whom the prosecution relied to prove the story of the conspiracy, one Balkrishna, a goods clerk, stated before the magistrate that Mr. Bedford was implicated in it; but, when the case came on for trial before the Sessions Judge last week, this witness declared that everything he had said before the magistrate was false, and that he had been beaten by the police and then beguiled with promises of pardon for himself as a confederate, till he consented to become Mr. Bedford's false accuser. The Judge, who may be congratulated on the firmness, good temper, and shrewdness displayed by him throughout this protracted trial, very properly, in our opinion, rejected as quite unworthy of belief the assertion of Balkrishna that the terms of the charge it was desired by the prosecution he should bring against Mr. Bedford were dictated to him by Mr. Garret, the Travelling Auditor of the G. I. P. Railway, and Captain Dickson, the Superintendent of Police at Sholapore. It is, of course, impossible that English gentlemen who had no conceivable motive for injuring Mr. Bedford can have been guilty of such an infamous act. But, on the other hand, we see no reason to doubt that the case for the prosecution was made up by the police. The real prosecutor, as everybody knows, was Mr. Arthur Crawford, the President of the Railway Frauds Commission, a gentleman endowed by nature with many great and noble qualities, but whose zeal too often outruns his discretion. In Mr. Dewey's case the popular impression was that Mr. Crawford thought his personal credit was concerned in getting a conviction; and the eagerness shown by the committing magistrate and the police to oblige him excited a good deal of public indignation. At Sholapore a similar feeling, that Mr. Crawford's interests would be served by the conviction of Mr. Bedford, seems to have prevailed among the police; for Balkrishna states, and there is no suspicion that he can have been tutored by the defence, that the police threatened him he would be transported for life if he did not obey Mr. Crawford's wishes. Again, Mr. Crawford seems to have very unguardedly made himself a party to the negotiations carried on with Balkrishna, by telegraphing that that worthy should have a pardon if he gave evidence on the right side. This pardon was not obtained at once, probably because the prosecution wished to get Bedford convicted first; but Balkrishna, indignant at being cheated, as he imagined, out of his promised reward, turned round on the police, recanted his confession, and spoiled the whole game. The moral of the case is that, although, of course, Mr. Crawford did not personally intrigue with the police, the terror of a distinguished public servant's name is so great over the native population at large, and especially over subordinate officials, that a European in an up country district who is supposed to have become in any way obnoxious to the Sirkar has no security for his fortune or his liberty, or even for his life. Civil servants of high degree are now so completely surrounded by parasites and informers, eager to divine and execute their wishes, and quite unscrupulous as to the means they employ to recommend themselves to favour, than an outsider is perfectly helpless in their hands. In the present case, Mr. Bedford, whom we are justified in calling an innocent man, has lost his character, been imprisoned for many weeks and had an expenditure of many thousands of rupees forced upon him which must have exhausted his scanty resources; and now he will probably be cast adrift on the world a ruined man. Mr. Crawford himself must be shocked beyond measure at such a consequence of a prosecution undertaken by him no doubt in the full belief that he was simply doing his duty; and we hope he will henceforth remember that a public servant is guilty of a grave offence who allows his name to be lightly used by native agents engaged in preparing a case for a criminal prosecution."

Mr. Bedford has not "lost his character' in the estimation of thinking men, but some others have.

—The *Geelong*, with English Mails, left Aden for Bombay, Wednesday, 5 p. m.

—There has been copious rain at Poona.

—*Bombay Gazette*: We learn that a fatal accident occured on Wednesday while the barque Europa was leaving harbour. A seamen was sent down to hook the "cat" on to the anchor, and while he was there the anchor was accidentally let go when the man was knocked over and at once disappeared, not rising to the surface again.

—Deaths last week, 501.

—*Times of India*: "There will be need, in any scheme approaching a British protectorate of Asiatic Turkey, of experienced orientalists to inaugurate the *regime*, and probably better men could not be found for that purpose than Indian officers, civil or military. Take them all round they are admirable adapted for the situation."

—A strange rite was lately celebrated in Yokohama, and is discribed in the *Japan Herald*. The dealers in silkworms' eggs have found trade very bad for the last two or three years, and met together to pray for better times. In an open space near a temple, a wooden pillar was set up, gaily decorated and inscribed "to the ghost of departed silkworms." In front was an altar covered with rich offerings. There was a theatrical performance, moreover, also in honour of the silkworm: this part of the ceremony lasted ten hours or so, to the delight of the audience.

Miscellany.

—London Missionary Society; Tripatore:

A new Station was opened at Eradypetty, a village 5 miles from the Moorapore Station of the Madras Railway Company. About 10 years ago, a man from that village, a Gounden by caste, after having heard us preach repeatedly, became a Christian. But as soon as it was known that he was baptized, his wife left him, and the Villagers—his relatives—refused to have any intercourse with him. He had now broken his caste, and in their estimation had become an outcaste, an impure being with whom contact would be pollution! He was an extensive cultivator and employed a large number of the villagers in his fields; but the fact of his having embraced Christianity was enough to scare them all away! And as it was the beginning of harvest, a good part of his crop was spoiled for want of workmen to gather it in. He bore all these trials and was amply rewarded. His wife returned to him and was baptized; the villagers reinstated him in their confidence and esteem; and are gradually coming over to Christianity. *Fourteen* from this and an adjoining Village were baptized during the year; and there is now a Christian Community of 23 persons at Eradypetty.

Coimbatore:

We are convinced that truth does reach the heart and produce an impression although in many cases it may be hidden from view. That this is the case will be readily inferred by reading the answer which one of the boys gave to a question proposed by me in a written examination. The answer is entirely his own as, although I proposed the question I had not formally taught on the subject.

Question.—"Point out some of the chief differences between Christianity and Hinduism?"

Answer. 1. "The Hindus believe in many gods, whereas the Christians believe in only one true God.

2. The Hindus worship idols whereas the Christians do not.

3. The Hindus have got caste marks on their foreheads, whereas the Christians have none.

4. The Hindus believe in Transmigrations of souls, whereas the Christians do not

5. The Hindus have four Vedas or Sastras in number, whereas the Christians have only one (the Bible).

6. The Hindus do not touch low caste people such as Pariahs whereas the Christians touch them, love them and treat them kindly.

7. The Hindu gods have many wives, whereas the Christian God (Jesus Christ) has got none and He led a pure and holy life.

8. The Brahmans do not allow their Vedas to be read by others (Sudras and other low caste people), whereas the Christians do allow their Veda (the Holy Bible) to every one.

9. The Hindus believe that by going to sacred places such as Benares and Ramasseirim and bathing there, their sins will be removed and thus after their death, they will go to heaven; whereas the Christians do not believe that mere bathing in sacred rivers will carry them to heaven.

10. The Hindus believe that if a man does mere charitable and good actions, he will go to Heaven; whereas the Christians do not believe that a man goes to Heaven simply because he has done some charitable and good action.

11. The Hindus have got cars and on them they have some sort of nonsensical figures; whereas Christians have neither cars or these figures.

12. The Hinduism is not universal, whereas the Christianity is universal and opened to every one."

Cuddapah:

In March while on my journey round, I found great distress and suffering in every direction, neither water nor food to be obtained in many places. The *effect* of the extreme distress upon the Christians of my Mission will be understood by the facts that out of 5,168 belonging to this Mission at the close of 1876, no less than 750 deaths have taken place, and 418 are missing, having left their villages for other places where they hoped to obtain food or work, they have in all probability perished on the roads, as

hundreds beside have done. I have thus lost 1,168 by death and disappearance. The natural consequence of the famine on the ordinary work in our village congregations has been to stop much of it. In March, July, and even in October when I visited them, the majority were either at work miles away, returning occasionally, or so far distant that they left home before daybreak and did not return until after sunset.

Zion's Herald:

The Christ life grows wondrously brilliant as the head grows whiter and as the blessed years are multiplied. It becomes a life of deeper humility, of firmer trust, of clearer vision, of a diviner walk, of a grander hope, of a larger charity, of a sweeter simplicity, of a more sanctified temperament, of a profounder peace, of loftier praises, and a sublimer worship. The life-stream may be less ostentatious and noisy than in earlier years, but it flows on, deeper and more full and peaceful. The life movement may be somewhat slower, but it is more sure and constant. The life breathings may be more hidden and obscure, but they are, notwithstanding, more elevated and pure. The Christ-life of many years may not seem so sprightly, but it is as sincere; not so bustling, but it is as gentle; not so outwardly active and efficient, but it is as longsuffering, affectionate and kind.

Selections.

"THE SCIENTIFIC METHOD."

BY REV. R. H. HOWARD.

THE HERALD'S recent editorial, entitled "self-Evident Truth," contained a clear, succinct, and very able statement of what is understood to be the philosophical, or of what Joseph Cook is accustomed to designate the "scientific," method of elucidating and defending Christianity. The "evidences" adduced are not outward and historical, but inward and moral. The defenses are based, not so much on authority, or tradition, as on interior and original convictions. The human soul gives evidence of being made according to a plan. In the moral not less than in the physical world, there is a certain order or constitution of things. Does the Gospel harmonize, or quadrate, with that plan, that order, that constitution of things? If so, then, clearly, is its divinity conclusively established.

The advantages connected with this method of defending or expounding truth are obvious. We are seeking to establish the doctrines of our religion not only upon an indestructible basis—as indestructible as human nature—but upon one the reality or validity of which not even the most skeptical can easily gainsay or deny. We may, or may not, be able to comprehend all the subtleties, all the tenuous metaphysical vagaries conjured up by materialists, rationalists, transcendentalists, etc., but when we take the ground that the religious impulses of mankind are as much entitled to regard as any other phenomenon; that infidelity, speaking in the name of science, has no more right to discard or ignore these than physics has to ignore these working of gravitation, we are evidently bringing our Waterloo close home; we are making the elements or chief factors of our controversy altogether simple and familiar.

The simple fact that religious ideas, in some form, have ever been present among mankind and been found to be necessary to its happiness and moral progress, corresponding to certain universal religious instincts or felt wants of the soul of man, proves the same beyond all possibility of doubt, to be as real as the laws of matter, as indestructible as the forces that sway the universe. This being the case, evidently no "method" of religious inquiry can be truly philosophical or "scientific," that does not take these subjective and spiritual facts or realties into account, as well as others. We hear a great deal said now-a-days by a certain class of philosophers—a class known as "scientists"—about "science," "science,"—the most that is said meantime being studiously to the disparagement of revealed religion. Very well. We are all in favor of science—only be truly "scientific," while you are about it, gentleman. A truly scientific spirit will lead the thoughtful, earnest inquirer to take into consideration not merely physical forces, material realities, but the human soul as well, and the laws that govern it. These realities, however, simple, universal, coming within the immediate purview of all alike, may without difficulty be intelligently comprehended and practically utilized by all. Who is there that, being thirsty, cannot reason out the necessary existence of a spring of cold water somewhere? And who is there that, having slaked his thirst at that spring, cannot infer that that cold water must have been divinely intended to satisfy that organic, imperative appetite? Thus, also from our spiritual needs, equally organic, natural and imperative, we may infer the reality of a divinely-ordained supply; while, from the satisfaction experienced in personally availing ourselves of that supply, from the beneficial results, from the wholesome, blessed direction given to all the soul's energies through the adoption of what has been prescribed as the divine order, we logically infer that the sources of relief thus sought, revealed and appropriated, are indeed divine. Joseph Cook well says, that "that which works well is true." Absence of friction implies harmony within the divine plan. That, which effectually satisfies all the demands of conscience, fully supplies all our spiritual need, must of necessity be God's response to the voices of the soul. Now, on experiment we find that the Gospel does work absolutely without friction among the faculties of the soul. Nay, and not only so, but that it actually tones them up, invigorates them, redeems them from sin, and glorifies them with the light of truth and the life of God. The Gospel thus, therefore, stands approved as the truth—is fully vindicated as God's Word. "By their fruits ye shall know them."

This method of expounding Christianity—on the ground of man's spiritual need, and of the way our religion works both in the soul of man and in human society—is called the "scientific method." How eminently simple, practical, convincing! Proof thus based on personal experience, is evidently, for purposes at least of popular conviction, worth more than a thousand abstract arguments. The best evidence that sunlight is divine, is that which is derived by opening the eyes and using it. The best proof that the atmosphere was divinely intended to be breathed, is that derived from the efforts of inhaling it. Thus we have the most convincing evidence that the Bible is of God, and that that religion which the Bible teaches as divine is that which is derived from it use.

Reader, have you any doubts as to the divine authenticity of the religion of Jesus Christ? Just try it!—(*Zion's Herald.*)

CHRISTIAN AND DEBT.

DEAR SIR,—I have just read a momentous article in THE CHRISTIAN, entitled "Christians and Debt." Oh! may it sink by the grace of God into many hearts. It is a subject which has long dwelt upon my mind, seeing it in no light but that of a great evil. Often, when I have spoken of it, people would say, "Well, if I am in debt, I suppose I ought not to eat, drink or clothe myself; and if I do these, where is the line of distinction to be drawn? What ought I to do? and what ought I not to do?" At the same time they are found purchasing, and laying out money upon things which could be done without, and, above all things, entertaining friends, which they say adds very little to their daily expenditure, whereas everyone who has kept a house knows the many additional expenses which must necessarily be incurred to enable them to do so. Rooms must be nicely furnished, servants (few in number) must be hardly worked, in order to entertain friends as it is considered they ought to be. It is a great evil that people cannot contentedly live within the means which the Lord has allotted to them, and to feel that if He saw it fit or good for them He would have given them the means of providing for themselves the luxuries and so-called pleasures of this life. I do hope that this subject may not suddenly drop, but that another article (or articles), of still greater power and strength if possible, may appear again in THE CHRISTIAN.

I am, dear sir, yours, A SISTER IN CHRIST JESUS.

Another correspondent writes:—

This sin of debt is one which deserves the attention of Christians. Will some of your readers who justify themselves by saying, "I cannot help being in debt," suggest to me what reply I can give when the remark is made—"So-and-so cannot be a Christian, for he is in debt everywhere." Many worldly men, and even inquirers after truth, watch a man's or a woman's outward *life*, and it is only if it correspond in some degree with the standard in God's Word that they will listen to their *words*. It is an undeniable fact that many who make no profession of religion are patterns of honourable conduct.

Debt is a sin into which people drift unconsciously at first, and then it increases in company with its sister-sin untruthfulness. For is not "keeping up appearances," without the means of doing so, *acting* untruthfully? To live in a poorer house or cottage; to wear poorer dress; to live on poorer fare; to say "no" to invitations which involve expense; all these things, and many others, require self-denial, and not the least—to bear patiently the scornful looks of the proud.

But such self-denial brings its reward. "Thus saith the Lord. . . . To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 12). "Whosoever shall do the will of my Father which is in heaven, the same is My brother and sister and mother" (Matt. xii. 50). Let us obey the conditions, that we may not forfeit these blessed promises; and let us beware lest we incur the woe of the "lawyers," "Them that were entering in ye hindered" (Luke xi. 52). (*Christian.*)

COME UP HIGHER.

BY MRS. MARY D. JAMES.

ON entering a house where I thought of boarding, looking at the different rooms, I observed that from the front windows of those on the first and second floors nothing could be seen but the dusty street and lofty houses on the opposite side; and from the back windows only brick walls and fences.

I went *up higher*, and a charming scene met my eyes: the beautiful river Delaware, flowing in silvery brightness; the verdant fields and groves and hills of Pennsylvania in picturesque loveliness, bordering the opposite shore, and the grand old bridge spanning the river in the distance. I thought of the

> "Sweet fields beyond the swelling flood,
> Arrayed in living green."

Oh, this must be my room, I said, *this view is so splendid!* It is worth climbing so high to have such a vision of beauty as this before me! And then, the air is so much purer up here. I do love to breathe the sweet fresh air right straight down from heaven, and not second-handed. And the sunlight—how cheering! Up here it shines nearly all day into this south window. I love the sunlight dearly, and coming up here gives me this blessed boon also. Down below, the sun must be shut out more than half the day by those high brick houses.

Let me live *up higher*, where I can look over the tops of the houses, and see Nature's beauties spread out like a lovely picture, and where the pure, refreshing air infuses vigor into my frame, and the glorious sun sheds his blessed beams unobscured. Yes, I must be up here—I believe in the "HIGHER LIFE."

Then came before my spiritual eyes bright visions of the Christian's glorious privilege and "high calling which is of God in Christ Jesus,"—the soul-enrapturing view which is gained only from that elevation in Christian experience called by Bunyan "the land of Beulah," where the sun is ever shining, the birds are ever singing, and balmy breezes come to the soul, laden with odors from the celestial country, where all the air is love. In the fullness of my joy I exclaimed,—

> "The goodly land, from Pisgah's top,
> I now exult to see!
> My hope is full; Oh, glorious hope
> Of immortality!

Who can tell the bliss of those who live in the land of Beulah—so near the heavenly city, that its beatific scenes are ever in view, and its hallowed spirit is infused into the soul!

Christian brother, sister, *where are you living?* Up in the higher regions, or down so near the earth that you have almost lost sight of heaven? Are you saying,

> "Look, how we grovel here below,
> Fond of these earthly toys;
> Our souls, how heavily they go
> To reach eternal joys."

Oh, COME UP HIGHER! DO COME UP HIGHER! Stay no longer down there among the dull scenes, where the great walls of care, and the high houses of pride, and the fences of worldly interest obstruct your view of the sublime scenes of the heavenly land, and shut out the pure, sweet air of love, and the radiant beams of the Sun of Righteousness, from your poor drooping souls, and you are pining and dying for want of the blessings and joys of the "HIGHER LIFE."

How much you are losing! Who can compute the loss? Oh, how much you are losing every day and every hour by remaining down there in that impure atmosphere, amid the dust and mists of worldliness, and the gloom of earth's shadows. Oh, COME UP HIGHER!—(*Times of Refreshing.*)

THROWING THE LIFE-LINE.

BY REV. BENJ. F. MILLARD.

A few weeks since a lady who is laboring in connection with the Port Society for the spiritual welfare of seamen, visi[illegible]ficers' boarding-house in Coenti[illegible] Sli[illegible]here, among others, an [illegible], to whom she spoke a few faithful words about his soul. An impression was made [illegible] brought the man to our services, and at length into the kingdom of Christ.

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The lady now learned his history, which proved an eventful one. He is cousin to an English Lord—a connection which the nobleman has himself since recognized by sending a draft for his use to the Pastor of the Mariner's Church. This man had been designed by his parents for the Church, but becoming convinced of his utter unfitness for the sacred calling, had abandoned both his studies and his home, and now for long years has been a wanderer in many lands.

After his conversion he urged the lady to call and converse with another officer in whom he felt an interest—a mate on board a vessel of which his (the mate's) brother was the captain. He had himself been a master, but had lost the position through intemperance. Possessing decided force of character, and averse to all shams, it was only by very slow and firm steps that he was led to the act of self-consecration.

Under the earnest, though unobtrusive efforts of the lady, the circle of believers in that boarding-house widened until it included seven officers besides the captain who has been mentioned—who left for sea pondering the great question, and taking at his brother's request as his steward the Englishman whose age made if difficult for him to get a position, and who had sailed before the remittance from Lord H——arrived.

It is quite common for merchants and others to look upon sailors as the mere instruments of commerce, possessing as little personal interest as the trunks and elevators which they handle. And yet buried in the indistinguishable mass of seamen are multitudes who come from cultivated homes where a throbbing anxiety is still felt for the absent ones.

The fair-haired lad who when arrested here a day or two since for murder on shipboard, telegraphed his father "Come on, I am in serious trouble," had in his pocket an affectionate letter from his sister urging him to an upwright life.

Better that the lightning had struck that New England home straight out of the skies, than thus over the wires.

It is to multitudes like this lad and like the aged Englishman, who have broken loose trom home-ties and are adrift in treacherous currents, that the Port Society is throwing the strong life-line of the Gospel —and that that line does not fall short, lightened hearts and lightened homes in every quarter of the globe bear witness.—(*N. Y. Evangelists.*)

TELEGRAPHIC NEWS.

London, July 11th: In the House of Commons this evening, Colonel Stanley (Minister for war), in reply to a question, said that the force which was about to occupy the Island of Cyprus would number ten thousand men, and would consist of the Indian Contingent from Malta and three British battalions.

Berlin, 11th: The Congress to-day concluded reading over the projected new Treaty, and decided to appoint Financial Commissioners to supervise the Turkish finances. —A Russo-Turkish Commission starts to-morrow to arrange the evacuation of Shumla and Varna.

London, 12th: In the House of Commons last night the Under-Secretary of State for India said the cases of Ordnance Majors and Paymasters were not parallel, and that the rank of the latter being only honorary, they were not entitled to extra pay prior to 1868.—Lord Cranbrook has maintained the decision of the Governor of Madras relative to the Bungana Pally succession. The publication of the papers in connection therewith has been refused.

13*th*: Sami Pasha yesterday proclaimed the Anglo-Turkish Convention at Cyprus and the consequent cession of the Island to England. Mr. Baring, the Secretary of the British Embassy at Constantinople, immediately afterwards took possession of the Island in the name of the British Government.—The troops now under orders at Malta for Cyprus will start on the 18th instant.—In the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question, said Government would shortly have to ask the House to vote a sum of money in connection with the Anglo-Turkish Convention.—The French Press are now more moderate in their tone when discussing the Anglo-Turkish Convention. —Lord Napier was to-day examined bp the Parliamentary Committee appointed to enquire into the late Indian Famine, and spoke in favour of further extensive irrigation in the Madras Presidency.

Berlin, 14th: The sittings of Cogress were finished yesterday and the new Treaty of Peace signed. The text of the Treaty has not yet been published; the *Times*, however, has published an unauthentic version, the Articles relative to the Asiatic Provinces of Turkey being wanting.

London, 15th: Sir Garnet Wolseley, accompanied by Colonel Brackenbury and the other members of his staff, will have sailed for Cyprus, Colonel Greaves has been appointed chief of the staff, and Captain Baker Russell, Military Secretary. The transport Simoom has taken a company of Royal Engineers to Cyprus.—Colonel R. Biddulph, C.B., has been appointed Colonel Commandant of Artillery in the island of Cyprus, and Lord Gifford, V.C., 57th Foot, and Captain McAlmont, 7th Hussars, have been appointed Aides-de-Camp to Sir Garnet Wolseley—The *Daily News* publishes a special telegram which states that the stay of the Indian Contingent at Cyprus will only be a temporary one, and that it is intended to keep but a small permanent garrison of British troops in the island, who will be assisted by a local militia to be formed.

Bucharest, 15th: The Roumanian Government has accepted from Russia the Dobrudscha, in exchange for Bessarabia.

Constantinople, 15th: The insurrectionary movement in the Rhodope mountains has collapsed—Large reinforcements of Turkish troops, besides two Turkish ironclads, are being sent to the Turco-Grecian frontier.

London, 16th: The Conservatives are preparing an ovation for Lord Beaconsfield, the Lord Mayor will give a grand banquet at the Mansion House in the Premier's honour on the 3rd August. The invitation to the banquet has been accepted by Lord Beaconsfield.—It is persistently reported that Austria has engaged to guarantee the security of the European Provinces of Turkey, the Porte in return agreeing to the occupation of Bosnia and Herzegovina by Austrian troops.—The following is a summary of the Treaty to be presented to Parliament which was signed at Berlin by the Plenipotentiaries of the Powers on Saturday last. The Treaty contains altogether 64 Articles, and provides for a provisional Russian administration and Russian occupation of Bulgaria by 50,000 men, the same to terminate in nine months. As regards the fortresses of Bulgaria they are to be razed to the ground in one year. —A European Commission will be appointed for the organization of Eastern Roumelia.—Austria is to occupy and administer the Provinces of Bosnia and Herzegovina, but the term of such occupation is not fixed.—Roumania, Servia, and Montenegro obtain their independence, the tribute payable to the Porte being capitalized. Servia, Montenegro, and Bulgaria are to pay a quota of the Turkish debt.—The Porte engages strictly to apply to Crete the Constitutional law of 1868, and the fullest religious liberty is enjoined everywhere.—With respect to Armenia the Porte cedes with Batoum, Kars, and Ardahan the territory between the former and the Russo-Turkish frontier and a curved line drawn from Makrialos on the Black Sea (including Olti, Bardus, and Kajisman) to the Russo-Turkish frontier, excluding Bayazid and the Alashgerd Vallep.—The Treaties of 1856 and 1871 are to be maintained, except where the Berlin Treaty modifies them.—The Liberal leaders in both Houses of Parliament have given notice of their intention to challenge the policy of the Government.—Lord Beaconsfield and Lord Salisbury arrived at Charing Cross Station this afternoon, and were met by a very large and enthusiastic crowd on alighting from the train.—Lord Beaconsfield, replying to an address presented to him on landing at Dover, said the country was equally indebted to Lord Salisbury for the results of the Congress, which he hoped would reflect honour on the Sovereign and the country, ensure its prosperity, and be the means of maintaining the peace of Europe, a consideration which His Lordship said had never been absent from his thoughts.—In the House of Commons this evening, Sir Stafford Northcote (Chancellor of the Exchequer), replying to a question, said the Anglo-Turkish Convention gives England rights to interfere between the Sultan and his subjects beyond those set down in the treaties of 1856 and 1871.

Berlin, 16th: Grof Stolberg Wernegerode has assumed the general representation of the Govenment in place of Prince Bismark during his absence, in accordance with the law of 17th March.

London, 17th: A depatch from Lord Salisbury to the Cabinet enclosing the text of the Berlin treaty has been published. In it he enters into an elaborate defence of the treaty and refutes the charge brought against the Government that the policy set forth in his (Lord Salisbury's) circular of the 1st April last has been abandoned, and points out the substantial concession made by Russia and the extensive territory restored to Turkey. By the statement (? abatement) in Russian demands at Congress, a protocol was inserted that payment of the indemnity by Turkey be deferred for an indefinite period. The despatch adds that the Anglo-Turkish convention will obviate all dangers of further Russian conquest in Asia, and that it gives Turkey a chance, which is probably her last, of security and prosperity, but all depends upon her sincere exclusion of reforms.

Washington, 16th: The Washington Agricultural Bureau's monthly report states that the condition of the cotton crop is equal to that of June last.

London, 18th: Sir Garnet Wolseley on his arrival at Malta will receive instructions to administer the government of the Island of Cyprus as dependency of the British Crown.—H. M. S. Eurydice, which was lost off the Isle of Wight, has at last been floated.—There is much popular excitment in Italy over the result of the Congress and the cession of Cyprus to England.—Latest advices state that the despatch of Turkish reinforcements to the Turco-Grecian frontier has been postponed.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawar*, 12*th*, additional :

For Southampton.—Mr Herbert, Mr Hubart. and Mr Petty.
For Brindisi.—Mr H H Buckland, and A Gentleman.
For Venice.—Paul Koop, Mr Eruk Seeback, Mr Carville, and Mr Macnamara.

Per P. and O. Str. *Khiva*, 19*th* :

For Southampton.—Rev Mr Bagnell, Lieut-Col F Bagnell, Capt R T Frere, and Capt B Blood.
For Brindisi.—Mr N O Fanshaw, Mr Clement West, and Mr Ross Mangles.
For Venice.—Mr H F Silcock, and Mr and Mrs Wild & infant.
For Ancona.—Mr and Mrs Nairne.
For Aden.—Hospital Asst Baloo Lingoo.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay*, 16th :

From Southampton.—Mr W M Souttar, Mr A Souttar, Capt E S Begbie, Mr J Reynolds, Mrs Catherall, Mr F C Anderson, and Mr Gilbert.
From Brindisi.—Capt Western, Mr S H Wynne, Mr H C Barstow, Mr W W Grimley, Mr R A Oldham, Mr H W Duperior, Mr Buckley, Mr T Down, Mr W E Parry, and Mr R H Adams.
From Venice.—Mr Jefferson, Mr J C Geddes, Mr C Von Schwarz, Mr A Steppan, and Mr R D Mehta.

Per Str. *Arabia*, 18th :

From Genoa.—Mr Phillips, Mr Fowler, Mr Moung-Tha-ta, and Mr Lenussi.
From Naples.—Mr DeBona.

Domestic Occurrences.

BIRTH.

WAINWRIGHT—July 10th, at Grant Road, the wife of R. Wainwright, G. I. P. Railway of a son.

DEATHS.

HODGART—June 10th, in the Mediterrenean, on board the s s. venetis. of remittent fever, Rebecca wife of J. Hodgart, Oomrawattee, aged 23 years and 6 months.
NICKER—June 25th, at Dereham, Norfolk, England, Elizabeth Grace Nicker, aged 32 years, eldest daughter of Mr. & Mrs James Vitters. "Her end was peace."
BRAYSON—July 11th at Kurrachee Arthur Henry Coombs, the only surviving son of Mr G. C. S. Brayson, aged 2 years and 11 months.
TURNER—July 13th, at 80 Malabar Hill, Reginald Allan Norman, the infant son of Allan Frederic Turner, aged 6 months and 2 days.
ROGERS—July 15th, at Bombay, A. M. Rogers, Surgeon-Major, H. M.'s 21st Regiment (Marine Battalion), aged 54.

"BOMBAY GUARDIAN."

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Dr. C. Lloyd, 25th April 1879, Rs. 15-4; Major-General L. Tripe, 31st January 1879, Rs. 25-6-9; Captain Newell, 21st April 1878, Rs. 6; Rev. J. G. Cooper, 31st July 1879, Rs. 7-10; W. H. Flint, 26th June 1878, Rs. 17-2-6; Native Christian Association Bombay, 30th June 1878, Rs. 1-8; R. Raymond, 31st July 1878, Rs. 2; D. Nawalkar, 30th June 1878, Rs. 1; R. W. Waller, 1st May 1879, Rs. 6: Rev. J. Mack, 31st December 1878, instead of 1st March 1879.

Do not engage in the objectionable practice in the pulpit of making apologies. If you have nothing worth saying, the people will find it out soon enough without your telling them; if you have a really valuable thought, they will consider your apology a misstatment, or and act of unpardonable vanity. In either case it is better to speak out simply and plainly what you have to say. You need have no fears that the people will not know the value of your utterances. They know you better than you know yourself, and after all your attempts to hide your defects under shallow apologies, will estimate your services for just about what they are worth.—(*Zion's Herald.*)

BOMBAY GUARDIAN.

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